619 To the south of Tay is the Jubur tribe. This tribe is composed
241 of two branches, the Jubur of Jagjag concentrated around Tal Brak
233 and south to Hassakeh, and the Jubur of the Khabur from north of Hassakeh to Fadghami. The Jagjag Jubur have taken to growing cereals besides grazing, but the Khabur Jubur find little employment in agriculture because their area is arid and those who do not work on irrigated lands are mostly sheep grazers.

619 Another big tribe migrating between the Euphrates and Jazirah
241 is the Baggaret el Jabal. This tribe is completely nomad. It spends
233 the winter in the plans toward Deir Ezzor and migrates in the sum-
721 mer to Jabal Abdel Aziz. It used to cross the Khabur to graze in Jazirah but a dispute arose with Shammar Ezzor in 1949 over the ownership of some villages below Derbassiya, and supported by the Kurds, Shammar was able to drive Baggara back across the Khabur.

241 Of these tribes mentioned, Shammar is still mostly nomadic
621 though its lands in the north are good for agriculture. The Tay tribe is completely sedentary, Jubur Jagjag have become mostly sedentary, while Jubur Khabur are in a measure nomads because of the unsuitability of their lands, and the Baggara are completely nomads.

619 In tribal politics, Shammar stands alone. Tay and the Jubur
721 are traditional allies against Shammar. The Baggara are enemies of Shammar and friendly to Jubur. Raids of Shammar on Jubur are frequent especially in the region of Fadghami. The last big conflict between Shammar and Tay occurred in 1951 when over a hundred persons from the two parties were killed in a fight over the ownership of the lands south of the Rad.

6221 The Bedouin Sheiks of the different Arab tribes formerly re-
6621 ceived money grants from the Ottoman Government under the guise of expenses for the maintenance of law and order in their regions. These grants were in essence bribes to keep the Sheiks quiet. Unfortunately, the French continued this system, and relied on the Sheiks to control the tribesmen by giving the Sheik a fixed annual salary, each according to his importance. In this way, the Government implicitly renounced its right to deal directly with the individual Bedouin and dealt with him only through his Sheik.

This situation, which lasted until about a year ago, strengthened the Sheik enormously in the eyes of his tribesmen, and the Sheik
6221 invariably exploited the situation to his personal benefit. Thus,
425 in the Bedouin districts of Jazirah, the rapid development and
427

by Syriac Christians who speak Syriac and Arabic. A few villages are completely Armenian. Most of these villages are around Kubur el Bid and Qamishli. These Christian peasants are very devout. They are also conservative and always remember the injuries inflicted upon them in Turkey. There is hardly a Christian family in the towns or villages which did not lose a relative or a friend in the massacres. Therefore they are always on their guard against their Moslem neighbors and are always suspicious of the Government. Their bitterness is not likely to disappear for some time to come, and is a factor to be considered in the political development of Jazirah.

The Christians of Jazirah belong to all creeds and denominations. The largest community in numbers and in importance is the Syriac Orthodox, followed by the Armanian Orthodox. There are Chaldeans, Syriac Catholics, Armanian Catholics, Protestants, Greek Orthodox, Greek Catholic, and Nestorians. It should be mentioned that what determines the origin and affiliation of a man in Jazirah is not his language or dress, but his Church. Thus a Kurd who speaks only the Kurdish language, who lives like a Kurd on the same standard of living, and who dresses like one, is yet an Armenian or a Chaldean or a Jacobite because he belongs to one of these Churches. His original language and customs have been lost by living for ages in a foreign environment. That is why one finds in Jazirah and the mountains beyond it the only Christian Kurds in the world. But in reality they are not Kurds. They are Armenians or Syriacs or Chaldeans who have adopted the Kurdish language and their true nationality can be known only by referring to their Churches.

A more recent concentration of Christians in Jazirah is constituted by the Assyrians around Tal Tamr on the Khabur. Following the massacre of the Assyrians in Iraq in 1933 and their expulsion from that country, the French in Syria gave them asylum, and the League of Nations appropriated funds to settle them along the Khabur. Lands were granted to them and villages were built in which motors and pumps were installed for irrigation. Nevertheless during these 19 years all the efforts appear to have been useless. The ten thousand Assyrians who migrated to Syria lead a wretched life. Their motors are not in a working condition, their crops are not abundant and they are now trying to sell their lands. The reasons for such a condition may be found in the fact that the Assyrians are not farmers and the lands given to them are of a poor quality.

During the French Mandate, the Christians of Jazirah, with the memory of the Turkish massacres still fresh, and considering all

Moslems alike whether Turks or Arabs, and being suspicious of the surrounding Kurdish and Bedouin tribes, relied on the French for protection and became a tool in their hands to oppose the nationalistic aims of Syria. 662 182

When in 1936 negotiations between France and Syria started for the conslusion of a treaty similar to the British-Iraqi treaty, French officials in Syria who were opposed to such a policy played on the fears of the Jazirah Christians and incited them to rebellion. They rose up and drove out the Syrian public employees and proclaimed Jazirah independent. They were supported by a majority of the Kurds who feared Bedouin domination in case Syria became independent, and by some Bedouin Sheiks notably the Sheiks of Tay and of Jagjag Jubur. Dham and Mizor, Chiefs of Shammar, and the Sheik of Khabur Jubur, remained loyal to the Syrian Government. The problem was solved when the negotiations in Paris failed and the French resumed their authority in 1937. All remained quiet during the war, and when Syria became independent through the intervention of the British in 1945, no one in Jazirah made any difficulty. 648 669 619

The population of Jazirah was estimated at the end of 1951 to be 162,000. This estimate can only be tentative because no census was taken and the number of unregistered persons is large. The Shammars are mostly unregistered and so are the Juburs. The same holds true of the Kurds who have migrated from Turkey. 1624 659 361

The number of members in each denomination is unknown, as is the number of town dwellers. Qamishli is estimated to have 30,000 inhabitants, Amuda and Derbassiya 8-10,000 each, and Hassakeh above 10,000. Kurds probably outnumber the Bedouins in Jazirah.

of Nations on April 18th, 1941, they regarded the juridical basis of French Mandatory rule as having disappeared.

Political meetings and demonstrations being forbidden, nationalist uneasiness remained for the most part beneath the surface throughout 1940. But it revealed itself in the press of other Arab countries and the activities of their Governments; this was especially true of Iraq. Thus in July, 1940, Nuri as-Said, then Iraqi Minister for Foreign Affairs, visited Ankara, Beirut and Damascus in order to discuss with the Turkish and French authorities and with prominent Syrians and Lebanese the future of the French Mandated Territories. At the conclusion of his journey he issued a statement to the effect that both the Turkish and Iraqi Governments thought that Syria should be for the Syrians and that the country should enjoy complete independence.

A symptom of the prevalent unrest was the murder of Dr. Shahbandar in Damascus in the same month, while his political influence was at its height. Within a few days his assassins were arrested. After the preliminary investigation had been completed a special tribunal was set up to try them and certain other persons believed to be implicated in the crime. Among the latter were three of the leaders of the National Bloc, Jamil Mardam Bey, Saadullah al-Jabiri and Lutfi al-Haffar. They were accused of deliberate complicity in the assassination. Almost at the same time as the accusation against them was published, all three left Syria for Baghdad.

The trial of the accused persons began in December, 1940. In the course of it the leader of the assassins made a complete confession: their motive in deciding to kill Dr. Shahbandar had been religious, since they regarded him as one of those responsible for the decay of Islam; they had tried to throw the blame for their crime upon the leaders of the Bloc, who in reality had had nothing to do with it. The trial ended at the beginning of January, with the condemnation of six persons to death and several others to imprisonment, and the complete exoneration of Jamil Mardam Bey, Lutfi al-Haffar and Saadullah al-Jabiri. The sentences were carried out immediately.

4

At the beginning of 1941 the unrest which had been for so